

defends this view in chapter I. But the evidence for the 'apocalyptic' view needs a better defence than this. Higgins admits that there are 'legitimate doubts' about using the Similitudes of Enoch as a source for the New Testament Son of man. But to rely on the evidence of the New Testament itself is to use a circular argument – especially since Higgins himself discards most of the 'apocalyptic' sayings and their imagery as creations of the Church. Where, then, is the evidence for this apocalyptic Son of man? In his earlier book, Higgins devoted one page to the discussion of 'Jewish Antecedents', and a further page to 'The Philological Question'. This time he devotes a whole chapter to these problems, but he has no answer to the doubts that have been raised about first-century expectations of an apocalyptic Son of man. It is arbitrary to single out these particular sayings about the future activity of the Son of man, and to assume that they alone can contain the key to Jesus' understanding,

without investigating the Jewish background far more thoroughly first.

Any reviewer who argues the case for widening the search inevitably demonstrates his or her presuppositions in the debate. But to narrow the field of enquiry in this way is legitimate only when we are certain that we have understood the first-century Jewish background. And when the unifying theme of the few sayings that are accepted as authentic sayings of Jesus is that of the future judgment to be exercised by the Son of man (a theme which seems to have been introduced into many of the remaining sayings at a later stage) one's doubts are increased. Like so many other studies in the field, this investigation proceeds by building hypothesis upon hypothesis. In spite of the confidence with which Professor Higgins presents his conclusions, we believe that he was on safer ground when he suggested that the problem was insoluble.

MORNA D HOOKER

AFRICA: THE CASE FOR AN AUXILIARY PRIESTHOOD by Raymond Hickey OSA.
Geoffrey Chapman, London 1980. £5.50.

Fr Hickey examines patiently and calmly the mismatch in sub-Saharan Africa between the statutory ministries offered by the church and the needs of the people. The sacrament of baptism based ministries of lector and acolyte are not much used because either lay people do the jobs already or extra-ordinary ministers suffice. The sacrament of order based ministry of the permanent diaconate is not a large success as there is uncertainty about its function, wariness about the 'no marriage after ordination' rule, fear that married deacons might be followed by married priests and the feeling that if a deacon can do little more than a catechist the diaconate does not go far enough to supply the great need which is for priests. The really successful ministry, barely recognised by the documents of authority, is the lay ministry of catechist.

The thesis of the book is that full eucharistic services are the right of every foun-

ded local church. Vatican II stands for this. A rapidly growing continental church where most people usually attend only a liturgy of the Word, perhaps followed by communion, seems to be a lack of full ecclesial expression. He argues against others who would tolerate a less than full eucharistic necessity and pleads for the priestly ordination of catechists who would be full-time auxiliary priests fulfilling their vocation in the local church. They would work under itinerant celibate seminary-trained priests, their animators and counsellors. Such a church would have both celibate and married priests. He counters with arguments three fears: it would create a second-class priesthood; it might open the way to schism; it is an expatriate solution to an african problem.

Despite proscription by Canon Law, catechists already preach. Fr Hickey comments, 'it calls for more skill and intelligence to prepare and preach a good sermon

than to celebrate the Eucharist: and even untrained catechists in Africa are entrusted with this responsibility.' *Presbyterorum Ordinis* explains that the prime job of the priests is to preach; it seems that the catechists are already doing this job and even extending the preaching to more men in the sense that they often stay more closely adapted to local idiom than the seminary-trained priest. I would have liked to hear the author comment further upon the catechist as preacher as this seems to me one of the main indicators of suitability for priesthood.

Given the enormous need in Africa and given the length of time that has passed without any useful solution to the problem, the author's plea for the priestly ordination of the catechists seems entirely sensible. As a method of procedure,

too, it makes sense. Rather than setting up an office, e.g. permanent diaconate, and then seeing whether it takes on, surely it would be sensible to take accepted roles, such as catechist, and complete them by the recognition of order. The acceptance of the suggestion would be bound to have further repercussions. Would it be possible to get a nice match between itinerant celibates and static married priests? Would the married never be suitable for leadership positions? Might they not be the animators and counsellors of the itinerant? Why should not other parts of the world spot similar needs and solutions? It does not seem to me possible to see it as only an african expatriate answer to an african problem, but it certainly seems an instance where a start could be made of benefit to the whole western church.

JONATHAN FLEETWOOD O P

THE CITY OF THE SUN, by Thomas Campanella. Translated by A. M. Elliot and R. Millner, with Introduction by A. L. Morton, *Journeyman Press*. 1981. pp 64. £1.75.

Campanella (1568-1639) was one of the most controversial Dominicans of his period. He advocated a radical empiricism in philosophy, and seems to have been involved in revolutionary politics in his early 30's (he was a Sicilian, and eager to be rid of Spanish rule). He was extremely interested in the new science, and wrote a pamphlet in support of Galileo. For many years he was in and out of prison, but later on he nearly became a consultant for the Holy Office. Contrary to what the Herder *Church History* claims, he never left or was expelled from the Order (unlike Giordano Bruno, with whom he is often associated). He died in the Dominican convent of St Honoré in Paris, in high esteem with Robespierre, and at least a figure of some interest to his brethren, who were still telling stories about him when Quétif was working on his monumental *Scriptores Ordinis Praedicatorum*. As a theologian, he engaged in some not unsuccessful apologetics against Lutheranism, and recommended fairly radical church reforms. In a treatise on Predestination he adopted a rather unThomistic stance, which did not

endear him to his brethren in Rome, where he was living at the time.

In spite of considerable interest in Campanella on the continent, he is almost entirely unknown in England, receiving only very casual mention in most works about the period. It is with great pleasure, then, that we can welcome this excellent little translation of his *Utopia* (which is, to some extent, indebted to that of St Thomas More). The brief Introduction is helpful, in spite of its brevity, and the translation reads well, and, judging from the passages I have checked against the original, it maintains a very high standard of accuracy.

The text itself is of the same kind of interest as other Utopias. Maybe it is a literary form which has only a limited appeal now; but in an age of science fiction like ours, in which many writers speculate about modes of life unaffected by our own planet's tragedy of original sin, it is not without interest to see Campanella's dream of human innocence (and it is probably significant, as Romano Amerio suggests, that he situates his *Utopia* in an